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LIBBY

Protection of Cultural Resources Through an Outfitter  
Guide Permit

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Clemson Class of 1986  
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"Through interpretation,  
                                  understanding,  
Through understanding,  
                                  appreciation,  
Through appreciation,  
                                  protection."

- unknown

## Abstract

October 1987

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Protection of Cultural Resources Through an Outfitter-  
guide Permit

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Sedona's Red Rock area is rich with evidence of prehistoric and historic occupation by Native Americans. There are approximately sixty such sites per square mile in the region, with a high concentration of cliff dwellings and rock art (petroglyphs and pictographs). Many sites in this area represent a significance of religious aspects beyond the physical evidence of former occupation.

These sites are a definite public resource and, taken in their entirety, are part of our national heritage. More directly, they are an important birthright of living Native Americans.

Public interest in this facet of our heritage is growing rapidly, including a demand to visit and understand such sites that have visible evidence of past occupation.

These sites are a public asset, and their archaeological remains are a fragile, non-renewable resource. All of the cliff dwellings in this area, and many of the less evident sites have been vandalized or damaged by activities of others.

Laws and regulations direct us to protect these archaeological resources. Unfortunately, funding for this purpose remains inadequate to survey/record or



to provide sufficient employee presence to protect these sites from from continued damage and vandalism.

Effective management of these cultural resources is needed. This necessarily demands the quality of management that will protect them, while making them more accessible to the interested public for their enlightenment and enjoyment. This must be obtainable within the confines of the available budget.

The paper proposed by this abstract will address all needs cited. It will present one effective means of satisfying them, while generating revenues, rather than spending. This paper will also identify opportunities to accrue secondary benefits to local Native Americans, the public and the Forest Service.

Libby, Abstract

Page 4

Abstract approved:

s/Robert B. Gillies

Robert B: Gillies, District Ranger

s/Kenneth Broyles

Neil Paulson, Forest Supervisor

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Executive Summary

Title: Protection of Cultural Resources Through an  
Outfitter Guide Permit

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Summary:

The Sedona Ranger District contains a very heavy concentration of prehistoric and historic sites, an average over 60 per sq. mile. All of the major cliff dwellings and rock art sites have been vandalized over the years. Public interest in visiting the major archaeological sites is growing, as is the number of recreationists visiting the district.

The object of this study was to evaluate the use of commercial guide service to protect the rock art at Palatki, an archaeological site currently experiencing a rapidly accelerating number of visitors. Protection

of the site is to be gained through frequent site visitation and archaeological interpretation by commercial tours.

The problem of site protection was evaluated based upon review of past legislation, management philosophy, interpretive techniques and budgeting trends. In addition, practical application of the management philosophy and interpretive techniques used in Northern Arizona by state, federal and private individuals were reviewed. Constant attention was given to seeking secondary benefits for the public in evaluating alternative solutions.

I believe that as a result of this study, commercial guide services will be found to provide protection for the Palatki rock art. Such protection should exceed the current Forest Service effort and significantly augment our cultural resource management program.

Based on my findings, commercial guide service is considered as the best alternative for protecting the rock art cited. This guide service should also be considered a realistic alternative when evaluating the protective needs of other cultural resource sites.

## Introduction

"In recent years, the rapid destruction of our Nation's heritage by vandals and pot hunters has emphasized the need to protect archaeological sites on public lands. This escalation of vandalism has been caused by a number of factors, not the least of which has been a growing interest in the American Indian, archaeology, Indian artifacts and the growing popularity of archaeology as a recreational pursuit" (Pilles, 1981).

As a public agency, the Forest Service has been mandated by laws, regulations and rules to protect these cultural resources. We have a further responsibility to make these cultural resources available to the interested public for their education, enlightenment and enjoyment.

These responsibilities are not mutually exclusive. Their relationship is demonstrated in the Archaeological Resources Act of 1979. The act clarifies criminal penalties for violations and calls for the greater public involvement in the practice of archaeology.

The legislative intent of the act is to use public involvement and education as a means of curtailing the



private collection of surface artifacts.

This report discusses and evaluates the concepts for protecting the rock art at Palatki, located on the Sedona Ranger District, Coconino National Forest, through a commercial guide service.

The ranch on which the Palatki cliff dwelling and the extensive rock-art site are located was acquired by the Forest Service in 1975. Justification for acquisition was based on acquisition and protection of the cultural resource present. (See photograph & map, page 12.)

The archaeological evaluation was prepared by Regional Archaeologist Dee F. Green (Appendix 1) and made four recommendations:

- 1) "The site should be nominated to the Register of Historic Places.

- 2) "In recent years, illicit digging has been held to a minimum by the present occupants of the Red Canyon Ranch. Once land status changes from private to public there will be a high probability of increased digging and vandalism. What is left of the site is extremely critical to its interpretation and to the archaeology of the area. Therefore, special measures are warranted to protect the site and prevent any further

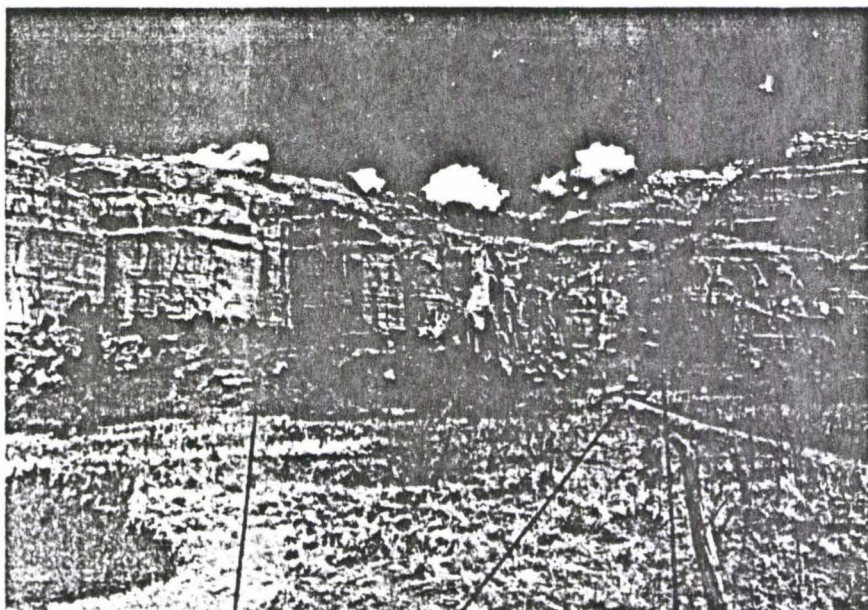
destruction.

3) "Many of the walls are in a state of disrepair and several of the upper-story walls could be lost at any time. Therefore, a stabilization program should be implemented to conserve the site.

4) "Since the site is easily accessible from Sedona, some consideration should be given to the possibility of interpreting the ruins for the public. Some minimal interpretive trail and signing might go far to help reduce vandalism initially. Long range, the site has good potential for more elaborate interpretation, such as reconstruction."

Rock art at Palatki represents both prehistoric and historic cultures of the area. Some archaeologists estimate the earliest rock art at the Palatki site to date from 3,000 B.C. - the most recent of the late 19th, possibly early 20th century. The art is concentrated along approximately 700 feet of cliff face. ("Outline of the Cultural History" attached as Appendix 2.)

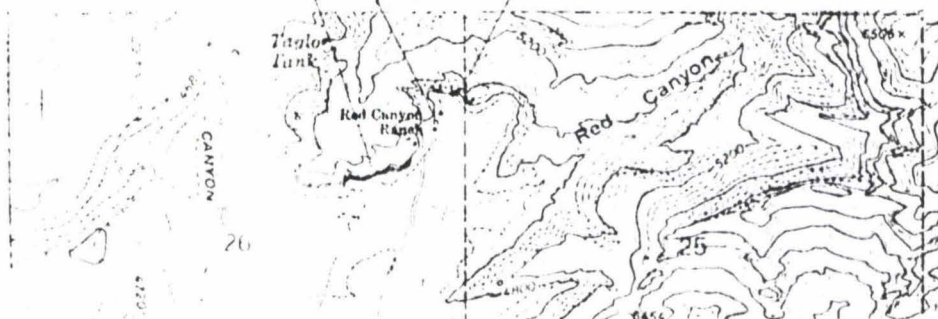
Since acquisition, the ranch house has been occupied by Granger-Thye permittees in order to stem pot hunting and vandalism of the entire complex. A guest register maintained by the permittee has assisted in



ROCK  
ART

RANCH  
HOUSE

CLIFF  
DWELLINGS





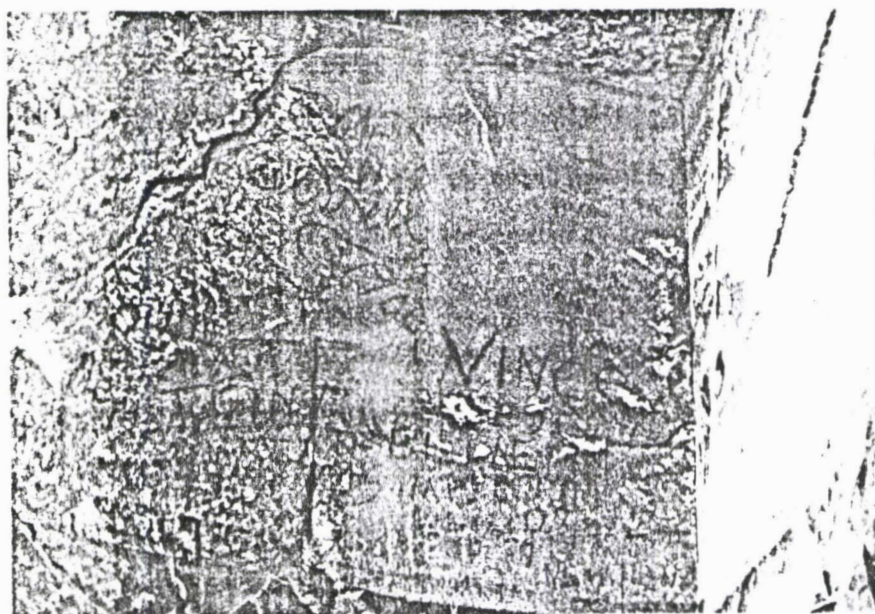
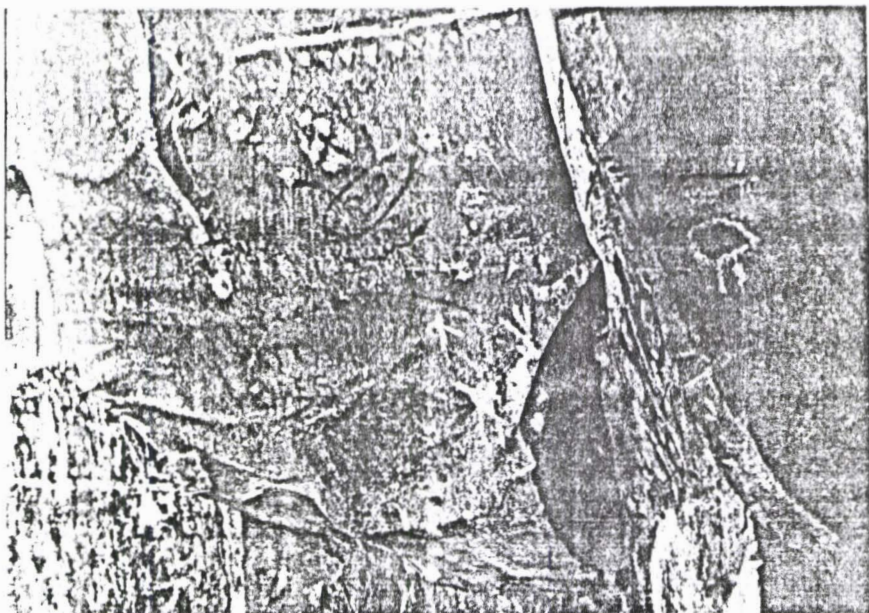
presenting an "official presence."

Emergency stabilization has been provided through volunteer and human-resource program efforts. Interpretive tours have been conducted on an unscheduled basis to interested groups by the Forest Archaeology staff and the Museum of Northern Arizona. Though these efforts have aided in protecting the site, their greatest benefit has been to the cliff dwellings.

The rock art at Palatki is visited by a growing number of people. Some are knowledgeable about archaeology and come to view the expansive and diverse Indian art of the area. Others simply visit to satisfy their curiosity, have no knowledge concerning archaeology of the area and wantonly or unintentionally vandalize rock art of the area. They write their names anywhere on sandstone available or write over visible rock art of the area. Some have tried to duplicate prehistoric or historic art or inscriptions they have seen there and mingle that with legitimate Indian art of the area. (See photographs, page 15.)

It is not adequate to provide a means of site protection that is functional only when a commercial guide, Forest Service employee or other monitor is present. Protection must extend beyond such physical

presence at the rock art site and hopefully extend to other archaeological sites as well. This can only be achieved through public education and interpretation of the archaeological aspects inherent in such sites.



Examples of vandalism at Palatki rock-art site

### Literature Review

It was necessary to review the following areas of information in order to evaluate the problem at hand and adequately identify a reasonable solution:

- 1) Legal parameters with which we can work.
- 2) Management philosophy appropriate to the resource and its use proposed herein.
- 3) Interpretive techniques
- 4) The impact of economics related to this project.

The following literature search was pertinent to this project:

- 1) Short course in Outdoor Recreation management - lecture and printed material given with it
- 2) Forest Service internal documents
- 3) Northern Arizona University Library
- 4) Coconino National Forest, Archaeological Library

Legal parameters:

There have been numerous efforts to legislate protection of cultural resources. The major acts and related regulations are enumerated in the Forest Service



Manual - chapter 2360. Each listed act is followed by a brief summary of its intent.

The Organic Administrative Act of 4 June 1897 gives the Secretary of Agriculture authority to regulate occupancy and use of National Forests. Regulations 36CFR294.1a and .1b provides authority to classify special interest areas (cultural sites) and manage them appropriately as based upon on-site evaluation.

The Antiquities Act of 1906 was the first of its kind to provide protection of historic and prehistoric sites or any object of antiquity on Federal lands. It established criminal punishment for violators and allowed for scientific study.

Successive and related acts followed:

Historic Act of 1935

National Historic Preservation Act of 1966

Executive Order 11593, Protection and Enhancement of Cultural Environment - 13 May, 1971

National Environment Policy Act of 1969

Archaeological and Historical Sites Conservation Act of 1974

All refined and expanded on the 1906 Antiquities Act and further defined the Federal role in protection of cultural resources and established mechanisms to do

so.

These acts and their mutual relationships are more clearly defined in the periodical, Arizona Law Review, vol. 22, number 3, through an article by Paul R. Fish - Federal Policy and Legislation for Archaeological Conservation. Dr. Fish supports his analyses of these relationships by citing relevant case laws, their legislative content and related case histories.

He discusses the later Archaeological Resources Protection Act of 1979 - which is a significant omission in the Forest Service Manual - and describes that Act as having two important facets: 1) It bolsters protection above that of the 1916 Act by clarifying infractions and penalties for unauthorized excavations in sites and 2) that Act excludes from cited penalties the removing of artifacts from the ground surface.

Fish noted his belief that the legislative intent of the 1979 Act was clearly intended to curb the collection of surface artifacts through education. Congress knew this was prohibited under existing regulations but didn't want avocational collecting made a felony. It was a misdemeanor in the regulations.

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Management:

Management philosophy of cultural resources on National Forest lands can be inferred from how each level of management has addressed the resource via Manual directions, management reviews and plans.

FSM 2361 establishes goals for management of resources:

- 1) Preventing loss or damage of cultural resources until they can be evaluated for scientific study, interpretive service or other appropriate uses
- 2) Integration of cultural resource programs into multiple use management
- 3) Scientific study
- 4) Interpretation leading to better understanding by the public concerning perspectives of cultural heritage

The executive summary of the Washington Office General Management Review, Southwestern Region and Rocky Mountain Station of August 20, 29, 1986 states, "The Region is placing emphasis on cultural resource inventory and protection, but needs to increase its interpretive activities related to cultural resources."

The draft of the Coconino National Forest Plan addresses preservation of cultural resources and

Forest Service Manual's management direction (pp. 20, 54-55, Chapter 4), but refines it to establish guidance for patrols and priorities for interpretive signing and interpretive brochures.

Forest Service management philosophy has emphasized protection for scientific study with minimal consideration for the general public interest in the resource. The draft Forest plan indicates a trend towards increased emphasis of interpretation as a means of site protection.

Charles R. McGimsey III presents a different philosophy in his book Public Archaeology, wherein he does not place public interest - in terms of involvement - as an after thought, but as a prerequisite for the success of resource protection. He wrote, "Without public involvement, there has not been, and there cannot be effective support of archaeology."

Management philosophy has assumed that involvement of the public with sites of cultural heritage is a mistake and increases pot hunting.

Peter J. Pilles, Jr., Coconino National Forest Archaeologist, elaborated on McGimsey's philosophy and the implications of the Archaeological Resources

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Protection Act of 1979 in his article, "Public Archaeology of the Coconino National Forest."

Pilles espoused improved communication, cooperation and exchange of information between professional archaeologists, the public and Federal agencies. Recognizing the traditions made by Federal funding for promotion of public involvement through use of amateur archaeology, Pilles has promoted public involvement through use of amateur archaeologists, students and volunteers (Pilles 1981).

Pilles' paper was presented to the 46th annual meeting of the Society of American Archaeology in San Diego for the symposium, "The Interface of Federal Cultural Resource Management Programs and the Public."

#### Interpretation:

This section is not intended to address how archaeologists will interpret rock art or other cultural material at Palatki. That process is a complex interplay of scientific principles, recreational concepts, laws and regulations.

Here, we need to assess the elements necessary to best present the archaeologists' understanding of Palatki's cultural significance for the benefit of the

visiting public. Such assessment should not be only to satisfy our own curiosity, but to also enlist the public's support in protecting cultural resources.

According to Freeman Tilden in his book Interpretation of Our Heritage, "Thousands of naturalists, historians, archaeologists and other specialists are engaged in the work of revealing, to as such visitors as desire it, something of beauty and wonder, the spiritual meanings that lie behind what the visitors can perceive with his senses. The function of the custodians of our treasures is called 'Interpretation.'"

William I. Lewis, Professor of Communication at the University of Vermont, analyzed in his book, Interpreting for Park Visitors, why people participate in interpretive activities and listed seventeen reasons. Among them were:

- 1) "People learn better when using as many senses as appropriate.
- 2) "It is generally recognized that people retain about 10% of what they hear; 30% of what they read; 50% of what they see and 90% of what they do.
- 3) "New learning is built on a foundation of previous knowledge.
- 4) "People prefer to learn that which is of most

value to them at the present moment.

5) "That which people discover for themselves generates a special and vital satisfaction and excitement.

6) "Learning requires activities on the part of the learner.

7) "Knowing the usefulness of the knowledge being acquired makes learning more effective."

Certainly, interpretive signs and brochures have their place. Twelve sites on the Coconino are interpreted by signs and registers, and many others are explained through organized tours given by private tour guides and members of the Forest Archaeology Section. Each of these sites has limited site protection through visitor education.

A single site sign, coupled with prompt damage repair and a guest register, is credited with preventing a recurrence of vandalism. At LeBarron Pit House, this combination provides an "agency presence" needed for protection of the pit house. A copy of the message from the sign is included in Appendix 3. Brochures present an economical method of presenting information in greater detail than signs. They also provide the added benefit of being retained by the visitor



as a constant reminder of the intended message.

Signs and brochures can also be used to enhance the interpretive effort. "Chichen Itza," published by Panorama Guide Books, assists in a self-guided tour and offers interpretation of the Mayan city of Chichen Itza in the Mexican State of Yucatan. This brochure also augments a guided tour and provides comprehensive interpretation of the ruins and of the culture that inhabited them.

Lectures and tours have been an integral part of the Coconino National Forest's cultural resource program. Last year, 48 tours and lectures were given to 1100 people by the staff of the Forest Archaeology Section. Audiences included school children, civic groups, hiking clubs, teachers, Native Americans and amateur and professional archaeology groups.

Another such program is a joint effort between the Forest, the Northern Arizona Chapter of the Arizona Archaeological Society and the Museum of Northern Arizona. It is aimed at elementary-school students and offers them the summer-vacation opportunity for supervised, on-site excavation and other archaeological experiences focused on the Elden Pueblo site in Flagstaff, Arizona. Included in the students' experiences

are those of site survey, mapping, site layout, recording stratigraphy, excavation, stabilization of site walls and artifacts classification. Hopi Indians also assist as instructors and give the children insights and understandings of other cultural perceptions and values.

A comprehensive prospectus, centered on public involvement in the large-scale development of an archaeological recreational facility, was prepared by Forest Archaeologist, Peter J. Pilles, Jr. and Don Freeman, Recreation and Lands Officer for the Coconino National Forest, for Clemson University in 1981.

Though Chavez Pass has not been developed as an archaeological recreation facility, the above paper by Pilles and Freeman, An Interpretive Concept for the Nuvakwewtaqua Ruin in Chavez Pass, formed a basis for planning and development of a new State Park in Arizona - Homolovi State Park - and has resulted in considerable public involvement in the excavation of Homolovi through the use of volunteers.

Current efforts to interpret cultural resources on the Coconino National Forest are limited to an overall recreation guide to the Coconino. This guide contains information on a few archaeological sites already well

known to the general public and makes a plea for site protection and preservation.

Numerous one-time programs have been presented by various media, among the latter being KAET TV, Channel 8 - Arizona State University's public broadcasting affiliate. All are referred to in "Public Archaeology on the Coconino National Forest" (Pilles 1981).

#### Economics:

A review of the past seven years' budget allocations to the Sedona Ranger District reveals a fluctuating, but generally declining, recreational budget. Cultural resource allocations have been limited to funds for cultural resource inventories required by law as part of other project work and para-archaeologist certification.

The para-archaeologist program has instilled a greater understanding of cultural resources in many Forest Service personnel, but is not directed toward interpreting cultural resources for the public.

Due to declining budgets, the Sedona Ranger District's only interpretive program was abandoned in 1978. It consisted of evening slide-show talks on a variety of natural-resource topics at Cave Springs

Campground in Oak Creek Canyon. Future budgets may reverse the current trend.

The fiscal year 1987 budget allocated to the Sedona Ranger District for all cultural resource work was \$1,600. As stated above, these funds were obligated for site-clearance work associated with resource management projects and para-archaeological certification. Thus, no funds were available from this allocation for cultural resource interpretation or protection of sites not impacted by ongoing district projects.

### Methodology

Rock art is readily seen at Palatki in the forms of pictographs, petroglyphs and Euro-American graffiti. These works have been the subject of vandalism since their creation, not only by non-Indian cultures, but by successive Indian cultures as well.

The Palatki site has been well known to Euro-Americans since their first settlements in the Verde Valley in 1865. Their subsequent visitations to the ruin have continually increased and now are reaching an alarming rate.

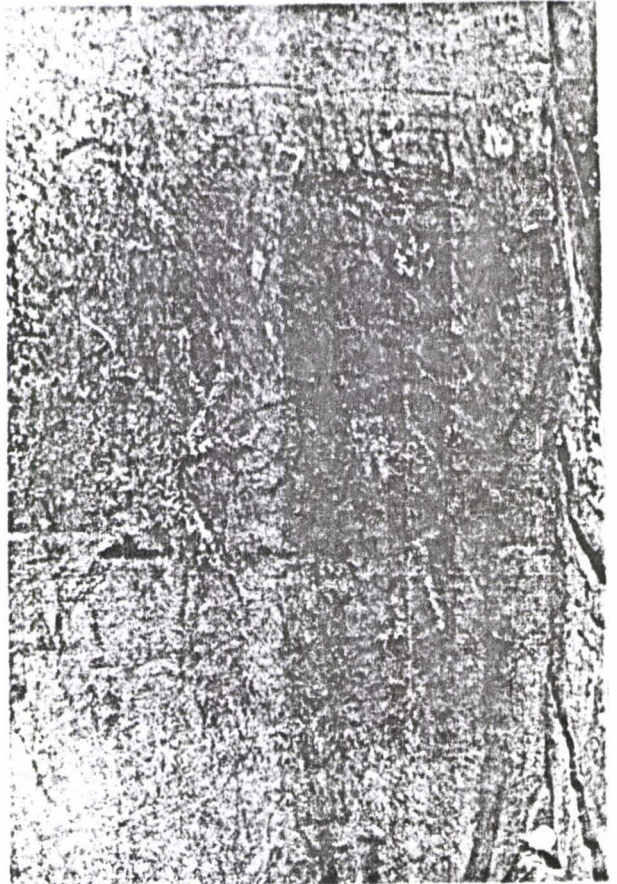
The Rock art around the site has not been recorded and vandalism, both past and present, has destroyed some of it. Nature is erasing much of the rest through exfoliation...a natural and continual peeling or flaking due to the elements. (See pp. 29, 30, 31.)

It remains a challenge to record this rock art as quickly as possible before it deteriorates any further and to provide a basis from which the general public might enjoy it more fully. Hopefully, interpretations might enhance appreciation by the public of the various Indian cultures involved.

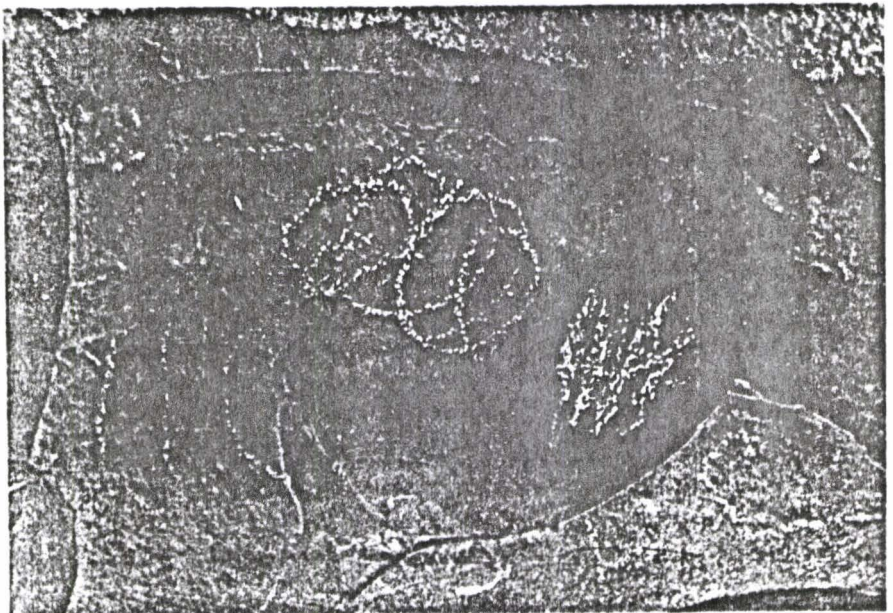
Palatki currently receives some measure of



On right is an example of pictographs over pictographs - a result of site use by successive populations of Native Americans.



Below is recent vandalism of pictographs.

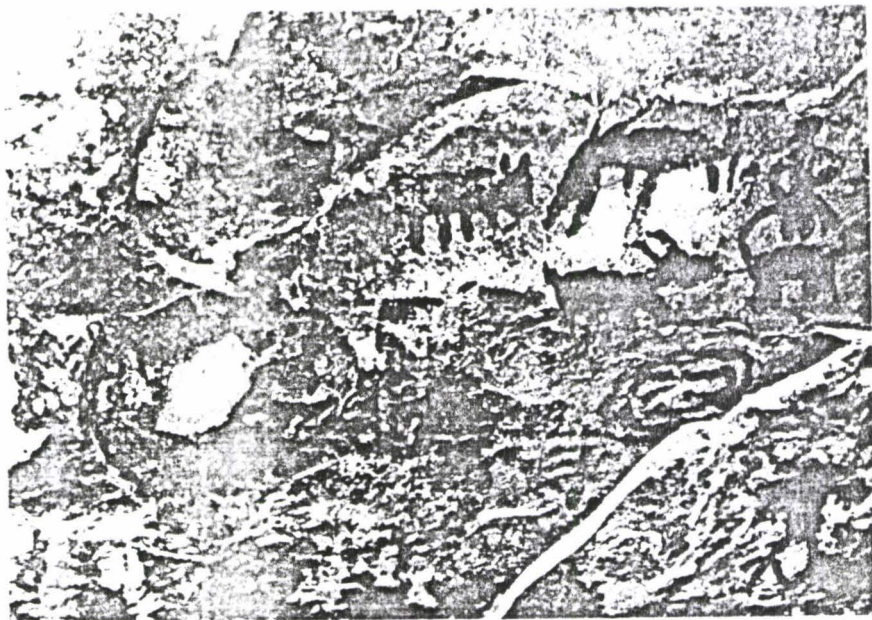




The natural process of exfoliation is erasing rock art at Palatki, as can be seen in the above photo and on the following page. The above pictographs, which were covered by red-pigmented pictographs, are both eroding away.

On the following page, the areas of bright red represent freshly exposed rock caused as the surface that covered them (and which contained a pictograph) flaked away.





protection via resident caretakers at the on-site Red Canyon Ranch.

The Forest Service manual summarizes a traditional means of managing cultural resources in Chapters 2361.27 "Enhancement" and 2361.28 "Protection." The chapter entitled "Enhancement" discusses interpretive exhibits prepared by institutions, professionals and knowledgeable individuals.

The chapter entitled "Protection" addresses physical barriers to that end...fences, locked gates, frequent patrols, warning signs, secrecy intended not to reveal site location and public education aimed at desired goals.

Public access and/or use is addressed in Chapter 2361.29c of the manual. It deals with the encouragement of on-site public use and enjoyment of cultural properties where possible without damage to the sites. Further, it espouses the enhancement of recreational values through interpretive restoration and other measures.

A wide range of alternative activities directed towards protection of Palatki from vandalism can be developed by comparing its present situation to directives in the USFS Manual (Section 2361.28):

- 1) No action, as reflected in the current situation.
- 2) Mask the area in an effort to hide it from general view.
- 3) Patrol the area frequently.
- 4) Incarcerate and/or fine those who vandalize the site.
- 5) Close the area to public access.
- 6) Gain public support in site protection through education.

Each alternative has advantages and disadvantages when compared to the protective needs of specific sites, though none offers universal solutions for site security. It is also recognized that this represents only a reasonable range of alternatives and should not be considered as all inclusive.

Coupled with site protection of the rock art is a need to record it as quickly as possible in order to preserve a complete register of it. The challenge, then, is to develop alternatives that protect this irreplaceable art at Palatki from the acts of thoughtless visitors and to record it for posterity.

However, application of the current fiscal limitations, as stated in the Executive Summary of "General Management of Region Three" (3 August 20-29,



1986), eliminates alternatives 3 and 5 above as being too costly. There costs are estimated to be as follows:

Alternative #3

Initial costs	Successive annual
Patrol.....	\$6,110
Record and map.....	\$18,000
	None

Alternative #5

Fence construction	\$10,500	\$1,050
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Alternative 4 is not within our jurisdiction, being that of the Federal court system. Besides, the likelihood of catching a vandal for presentation to the Federal courts in the absence of Alternative 3 (frequent patrolling of the area) is decidedly minimal. Therefore, this paper will not consider any of the formal protective alternatives mentioned above.

Camouflaging the Palatki site (Alternative 2) is physically possible and can be accomplished through the use of volunteer labor furnished by the Arizona Department of Corrections. The probability of the proposed camouflage providing lasting protection is dubious.

Alternative #2 - the costs of this alternative are estimated to be as follows:



Initial	Successive annual
Camouflage.....\$1,100	\$500
Record and map..... \$18,000	None

The rock art at Palatki is well known to the general public, as well as to the amateur and professional community. Its location is rapidly becoming a matter of general knowledge, being mostly spread by word of mouth. Additional information concerning the site is provided to forest recreationists via the brochure, COCONINO - a Recreation Guide to Coconino National Forest. Palatki itself is but 200 yards east of the rock art location.

Thus, the rock art is in substantial danger by close proximity to Palatki, including the many visitors who stumble upon it through their cursory explorations of the area. I feel that, at best, camouflaging the site would provide ineffective, short-term protection from vandalism. Moreover, such concealment would result in limited visitations by reputable amateur and professional archaeologists, who have not been at the site before and who might shed additional knowledge concerning its total aspects.

This limitation in visitors might also reduce the

attention to any vandalism currently reported to us by local monitors.

Alternative 1 (No Action): The term "no action" is somewhat misleading when compared to our current management. The current situation is more accurately described as the volunteer activity of interested, local groups participating in weekend tours of Palatki and the rock art.

These tours are generally led by Forest Service archaeologists or other reputable professional and amateur archaeologists operating on a volunteer basis. These tours, as currently conducted, are oriented to people who already have an interest in archaeology and not towards general Forest recreationists. These people do not generally participate in such tours.

Limited site monitoring (not patrolling), is provided the rock art site by residents of the adjacent Red Canyon Ranch.

Regular patrols by Forest Service employees do not exist. Forest-Service presence at the site has been absent, unless prompted by reports concerning vandalism or unusual activities there received by us.

One example of these kinds of reports involved on-site vandalism in the form of graffiti that

obliterated unrecorded pictographs that may be 2000 to 5000 years old.

This was associated with preparations for a very large bonfire on the edge of a prehistoric agave roasting pit. If the bonfire had been ignited, the resultant conflagration would have caught the roasting pit on fire, destroying it, and the smoke and soot would have obliterated most of the abundant rock art at the site. (See pp. 39, 40.)

Given the current, projected economic restraints, we can hope to effectively improve upon this alternative only through increased volunteer efforts or increased site visitation by knowledgeable people in agreement with site protection.

Alternative 6 involves gaining public support for such site protection through education. Certainly this alternative is a method preferred by Charles R. McGimsey and like-minded archaeologists and managers.

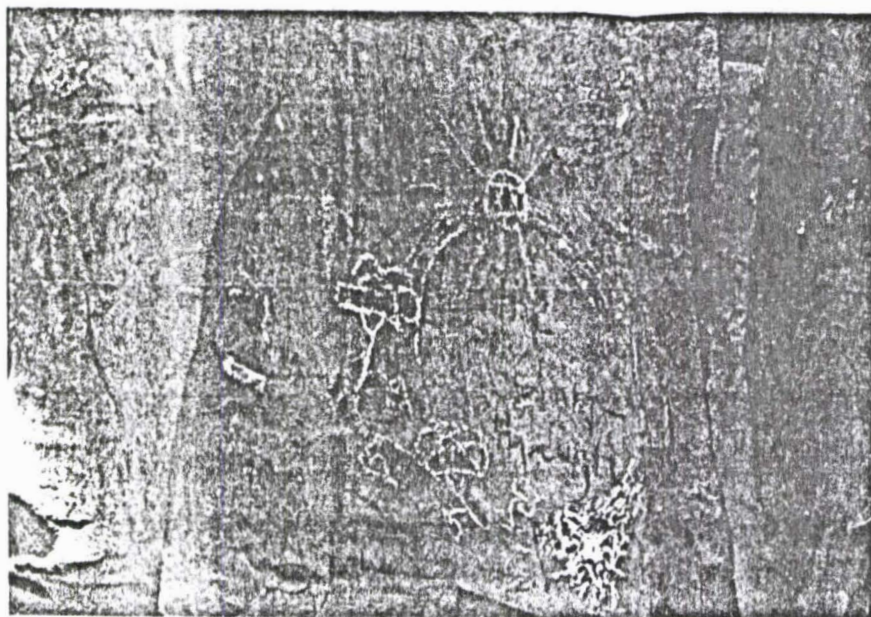
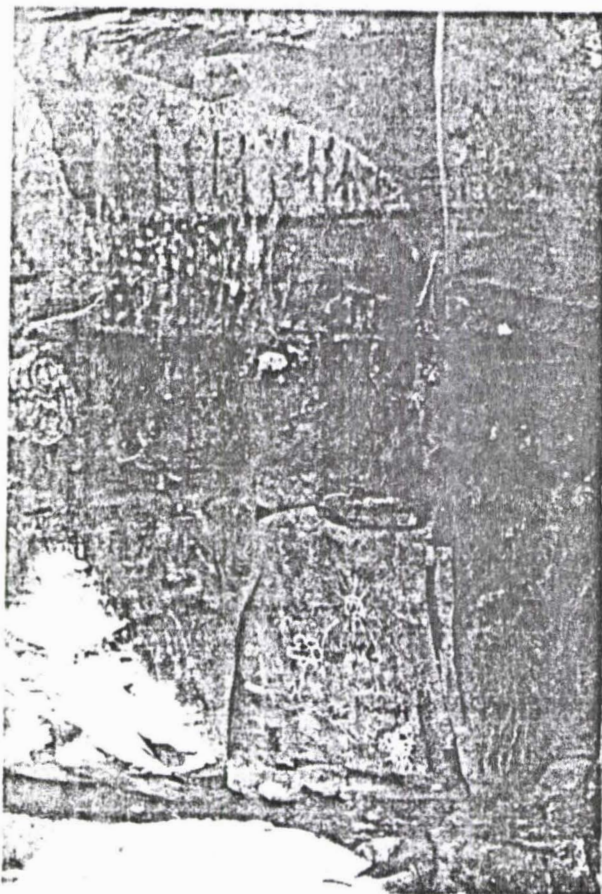
The Forest Service may allow the private sector to provide guide services on the National Forest when such activities benefit the public. These services can be structured to protect cultural sites through public education. A commercial tour at Palatki can benefit the total site area in the following ways:

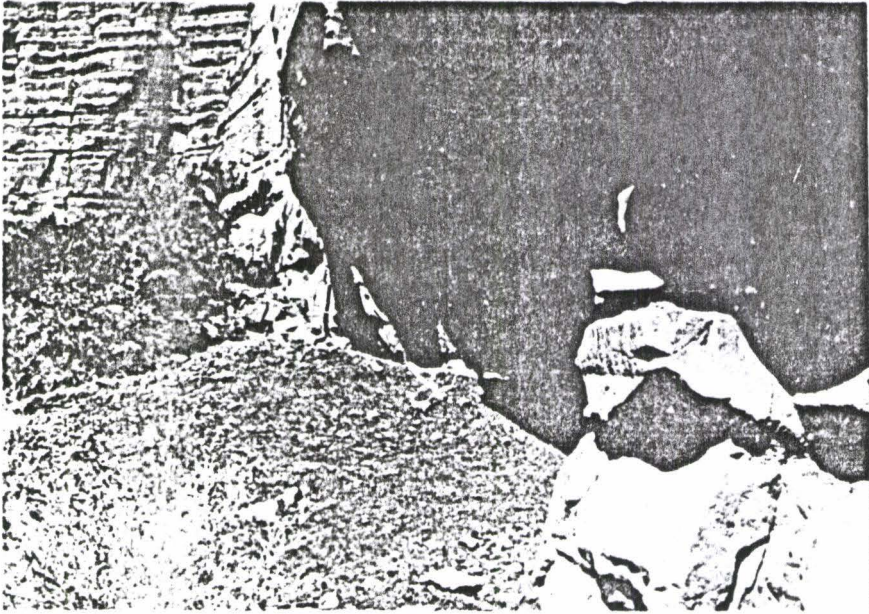
1) Conducted on a regular basis, a tour would detect any acts of vandalism which might be in progress. 2) Guides would be available on a scheduled basis to transport visitors to the site for interpretation, thus enhancing visitor appreciation for cultural resource programs in general. 3) The guide service would fund necessary site mapping and recording, interpretive signing and trail construction. 4) Continuation of this program would be determined by the economics of the local tourism industry and the level of visitor interest in Palatki, rather than the Forest Service budgets.



Vandalism of January, 1987

Note in the enlargement,  
below the faint prehistoric  
pictographs, possibly 2000  
to 5000 years old, are cov-  
ered and obliterated by van-  
dalism.





Shown above is the agave pit which was covered with wood in January of 1987 in preparation for a bonfire that would have ignited remnants of agave fiber in the pit, destroying it. Flame and smoke from the fire would also have obliterated the rock art on the shaded portion of the wall - rear, right.

Variations of this alternative may be developed. One is the use of the interpretive association. This relationship could provide a funding of interpretive brochure, signing and trail construction. In addition to those costs associated with recording and mapping the site, it does not, however, seem reasonable that such an association would transport visitors to the site in order to provide guided tours.

There are currently no interpretive associations on the Coconino National Forest, though a task force has been formed to study the feasibility of such.

Can such a commercial service survive? This question can only be answered at Palatki by experience. However, judgments can be made regarding success of the proposed venture by reviewing comparable operations.

Local demand for guided tours, of the nature proposed is indicated by the growth rate of three current guide services under permit. Each provides the following: 1) Jeep-type transportation for 2 to 6 people. 2) Two-hour tours at an average cost of \$20 per adult. Some reduced rates are applicable for children. Guide services interpreting natural features give talks on local history, Indian lore, cultural resources, etc.



One of these local guide services has been active for 25 years. The other two began business in 1985, '85,

Annual use of the above guide services - from the years 1978 through '86 - increased from 1,400 service days (2-hour trips) to 32,054 service days. Increases in use rose 27% between 1983/'84; 61% between 1984/'85 and 65% between 1985/'86. Annual revenue accruing to the Forest Service has risen from \$400 in 1978 to \$21,324 in 1986.

Of the three services mentioned above, only one offers a cultural resource tour. This entity's growth in 1985 was 78%, as compared to 69% and 1% for the other two services.



### Discussion & Summary

Development of a commercial guide program for the rock-art site of Palatki will entail the following:

1) A guide or guides who have demonstrated interest in the site.

2) Preparation and submission of this project plan to the Arizona State Historic Preservation officer and the Advisory Council for Historic Preservation for their approval. Palatki and its associated rock-art are eligible for listing on the National Register of Historic Places.

Fortunately, the Sedona Fanger District has been approached by a commercial guide service in the community of Sedona that is interested in developing this proposed cultural resource tour.

On obtaining approval of the State Historical Preservation Officer and the Advisory Council, we can face the economic realities. This plan will be financed, in part, by the commercial guide and through a Collection Agreement. The guide service has also solicited the aid of the Verde Valley Archaeological Society, a local organization of amateur archaeologists.

The following has been determined to be the essential elements for the proposed project plan and have been developed by John Minnick, the tour guide; Miles Gilbert, President of the Verde Valley Archaeological Society; Peter J. Pilles, Jr., Coconino National Forest Archaeologist and myself. An assignment of financial responsibility is made for each item in the following Project Plan:

- 1) Documentation of the rock art localities that will be part of the tour to create a permanent record of the rock art and all other cultural remains present.

- a) This will include black-and-white, color print and/or slides of all rock art; infrared photography of selected areas.

- b) Drawings, sketches and tracings of specific pictographs and petroglyphs to augment the photographic record.

- c) Mapping of the rock-art site to record the location of panels, isolated elements and other cultural features.

Specific responsibilities for this work are:

- 1) Documentation will be done by the Verde Valley Archaeological Society under the direction of Miles Gilbert. The tour guide will salary Mr. Gilbert,

provide film, development, 8x10" black-and-white prints and other materials needed by the Archaeological Society to document the sites. All maps, notes, photographs, negatives and other records will be turned over to the Forest Service Archaeologists for inclusion into the Forest Archaeological Survey Files.

2) Modern graffiti that presently defaces the rock art and encourages others to further vandalize the sites will be removed. The Forest Archaeologists will direct these efforts, using volunteers from the Sierra Club, The Sedona Westerners, the Verde Valley Archaeological Society and other volunteer groups. The Forest Service already has most of the equipment and supplies needed for this, but the tour guide will provide any special materials needed.

3) Consultation with the Yavapai/Apache and Hopi tribes to identify and avoid activities which might be objectionable to them and to identify interpretive possibilities. These consultations will be conducted jointly by Peter J. Pilles, Jr., for the Forest Service, and Miles Gilbert on behalf of the tour guide. Expenses will be shared.

4) Design a "people movement" plan and trail construction specifications which will best present

significant areas to the visitor while minimizing impacts of foot travel on the sites.

The plan will also be used to draw traffic away from particularly sensitive areas and will be produced by all parties included, each offsetting their own expenses. Of the eleven sites in the Palatki vicinity (see Appendix 4), only 3 are proposed for interpretation by this project.

5) Prepare an interpretive brochure for the site that will discuss the rock art, the various prehistoric and historic cultures responsible for it, current archaeological concepts as to its significance and interpretations of the rock art by Hopi and Yavapai/Apache Indians.

The final element of the brochure will be a brief, positive statement citing the need for site protection.

This brochure will be prepared by Miles Gilbert and Peter Pilles Jr. All costs to be paid by the guide.

6) Interpretive signs will be designed by the Forest Archaeologist and myself to assure proper site ethic by visitors not accompanying the commercial tour. One sign will be placed at the trail head near an imported rock slab. Visitors will be encouraged to scratch their names and drawings here in case they



cannot resist an urge to leave a record of their visit, just as some early-day Indians and pioneers did.

7) Prepare a brief of the guide's proposed operating plans for conducting tours. This will inform the State Historic Preservation Office and Advisory Council of the potential numbers of people that will be exposed to the program, including the magnitude of foot traffic and how it will be managed. The tourist guide's current estimate is that two tours can be filled daily for nine months of the year, with one tour daily for the remaining months. Subtracted from these will be tours canceled because of inclement weather and/or road conditions. Each tour would be composed of 6 clients and a guide. No fee per client has as yet been established for this tour.

On approval of project plans by the State Historic Preservation Officer and the Advisory Council, the plan will be carried out and a Special Use Permit issued to the selected tour guide.

The Special Use Permit will contain a site monitoring plan to track visitor use and its affect on the site. This plan will be developed by Pilles and myself as a tool to determine maximum use of the site.

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Summary:

This alternative plan for protection of the Palatki rock art sites is the only one that will realistically protect them. Moreover, it is the only alternative which will provide the following benefits:

a) A formal interpretive program designed to increase public awareness of the cultural values present and the need to protect them here and at other sites found throughout the Red Rock Country

b) Increase public acceptance of the site

c) Complete documentation of the cultural remains present in the area that will be available for study and enjoyment long after the natural process of exfoliation has erased rock the art at the site

d) Provide the detailed information needed to accompany a National Register nomination for the Palatki Area

e) Revenues will be generated rather than expended. Based on the tour guide's projection of visitors to be transported to Palatki at a nominal charge of \$20 per person, the Forest Service should receive \$1,200 to \$1,500 in annual fees, in addition to collections made to offset our own initial expenses cited above.

f) Amateur archaeologists of the Verde Valley Archaeological Society will become experienced in the techniques necessary to document rock art. This expertise can be used to document other rock art sites for the Forest in the future.

g) It is the guide's hope to recruit members of the Yavapai/Apache tribe to conduct tours, thereby providing needed employment opportunities to the tribe. This will provide opportunities to present a first-person interpretation of the rock art, its significance to present-day Indians and provide a richer cultural experience to the visitors.

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ARCHEOLOGICAL EVALUATION

An Archeological Evaluation  
of the  
Palatki Ruin  
for  
Coconino National Forest, Arizona

By  
Dee F. Green  
Regional Archeologist

USDA FOREST SERVICE  
Southwestern Region  
April 1975

SEDOONA RANGER DISTRICT

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An Archeological Evaluation of the  
Palatki Ruin  
for  
Coconino National Forest, Arizona

By Dee F. Green

Introduction

The archeological site of Palatki, northwest of Sedona, Arizona, will be conveyed to the Coconino National Forest through Transamerica Title Company Land Exchange A-7592, (see Green and Wylie 1974 for a report on the selected land). The following historical summary is provided by Mr. Peter Pilles courtesy of the Museum of Northern Arizona.

Palatki was first reported by Fewkes in the 17th Annual Report of the Bureau of American Ethnology, Part 2, pages 551-576. He again discusses it in the 28th BAE, pages 195-197, 1895. When he visited it, the ranch that Palatki is on was Black's Ranch.

It was first recorded for the Museum of Northern Arizona by Lynn Hargrave and Dick Peila on April 17, 1930, as NA1251. The ranch was then owned by Risenger.

It was again recorded by NA3209 by Harold S. Colton, accompanied by Katharine Bartlett and John C. McGregor on March 15, 1936. Colton also recorded NA3210 (Ariz. 0:1:9-B) a small cliff pueblo immediately behind the ranch house. Colton didn't visit this site. The ranch then was owned by Willard. Fewkes didn't report NA3210.

Albert H. Schroeder recorded it on January 21, 1947. He also recorded a rock shelter with pictographs (Ariz. 0:1:9-C) and a mescal pit with quids around it (Ariz. 0:1:9-D). He was accompanied by J. Cotter. Then the ranch was owned by Moore.

Palatki was visited on August 8, 1969 by Alexander J. Lindsay, Jr., Curator of Anthropology; Peter J. Pilles, Jr., Salvage Archeologist; and Timothy Seagle, summer volunteer. Only Palatki proper, NA3209 (Ariz. 0:1:9-A) was visited at this time. No attempt was made to find the other parts to this site. Now it is on the Robinson Ranch.



The author revisited the site in the spring of 1975 and visited Palatki proper along with the small ruin behind the ranch house and the pictograph area. The latter contains an active seep which pools water under the alcove and was probably an important source of water aboriginally. The sites overlook a small alluvial valley which could have served agricultural purposes in prehistoric times. The present residents of the site report that it was visited for a couple of days by Dr. Douglass of the University of Arizona "several years ago." The Tree-Ring Bulletin (1966) notes the site but no dates are available. The writer saw at least one sawed beam on the site, perhaps a sample removed by Dr. A. E. Douglass whom we infer visited the site.

The general condition of the site is presently deteriorated from that seen by Fewkes in 1895 and 1906. Photos of the site published in the 28th Annual Report (Plates 85, 86:1906-07) show considerable more of what is thought to be the third story than presently remain. Illicite digging has destroyed a majority of the rooms although one or two appear relatively undisturbed. There is considerable trash in front of both Palatki proper and the small ruin behind the ranch house. Preservation appears to be good as corn cobs, corn husks, and other perishables were noted.

#### Recommendations

The following recommendations are made under the assumption that the land exchange will be consummated and the land conveyed to National Forest ownership.

1. The site should be nominated to the National Register of Historic Places.

2. In recent years illicit digging has been held to a minimum by the present occupants of the Robinson Ranch. Once the land status changes from private to public there will be a high probability of increased digging and vandalism. What is left of the site is extremely critical to its interpretation and to the archeology of the area. Therefore, special measures are warranted to protect the site and prevent any further destruction.

3. Many of the walls are in a state of disrepair and several of the upper-story walls could be lost at anytime. Therefore, a stabilization program should be implemented to conserve the site.

4. Since the site is easily accessible from Sedona, some consideration should be given to the possibility of interpreting the ruins for the public. Some minimal interpretive trail and signing might go far to help reduce vandalism initially. Long range, the site has good potential for more elaborate interpretation, such as reconstruction.

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## "Outline of Cultural History of the Verde Valley

"Although the Verde Valley has always had the type of climate and natural resources that attracted settlement by prehistoric people, the valley only seems to have had sporadic use by wandering hunters and gatherers until about A.D 700. Some archaeologists believe the abundant flaked stones sites found along most of the streams in the Red Rock country are Archaic Period sites, dating to about 8,000 B.C. to A.D. 1.

"However, other archaeologists think they represent quarrying and stone manufacturing activities that were used by people from the Archaic through the Early History Period. Some of the pictographs found in the Red Rock area - such as that near Palatki - have many squiggle lines, "rakes" in track-like designs, meanders and other simple geometric forms that resemble those found in other parts of the Desert West that date back to the Archaic Period.

"However, by A.D. 700, small villages were established along streams and in higher elevations, such as those around the large parks south of Sedona. Houses were dug into the ground and were entered by way of long, sloping ramps, usually on the east side. It was

thought at one time that that a migration of people called the Hohokam migrated from the Salt River Valley and were responsible for bringing a sedentary, pottery-manufacturing, agriculturally based life style into the Valley. However, many are now questioning whether such an event took place. An Increasing number of more current interpretations place more reliance upon indigenous growth and development, rather than upon waves of migrations, to explain cultural changes through time.

"Between 700 and 1000 A.D., populations in the lowlands and uplands continued to increase and expand. The settlement pattern appears to be one of dispersed, large family groups living close to the best potential farmlands. In the upland areas - on top of the Mogollon Rim, some permanent habitation sites were occupied. But most of the use on the Rim was one of seasonal farming, hunting and gathering activities.

"Small stone structures, 'field houses,' were used during those portions of the year when people made use of these upland-resource zones. Large villages of from 12 to 20 houses are known in the main Valley. Ball courts in the form of large, oval features about 100 ft. long and 50 ft. wide, as well as large mounds of earth,



are found at some villages and may indicate major community centers. Greater amounts of tradeware pottery, minerals, seashell jewelry and other items found at these sites suggest they were more actively engaged in trade than other sites at this time.

"Between 1000 and 1125 A.D., populations further increased and more intensive use of the upland farming areas is indicated. Patterns of trade seemed to change as Anasazi-tradeware pottery to the north became more numerous in the upper Verde, and Hohokam tradeware from the south became more frequent in the lower parts of the Valley. It is possible that some of the populations in the uplands began to specialize in procuring wild-plant foods, such as agave, that did not grow in the lowland areas and perhaps exchanged them with people in the lower zones.

"The period between A.D. 1130 and 1300 is known as the Honanki Phase and is named after the largest ruin in the Red Rocks area. It is a time of consolidation and expansion of the population into areas that were not occupied very much in earlier times. This is also the time when some of the major sites in the Valley - such as Tuzigoot, Montezuma Castle, Clear Creek Ruin and Cornville Ruin - were founded, although they would

greatly expand in size over the next century. The Red Rock country becomes a new center of population, and many cliff dwellings, such as Honanki, Palatki and numerous smaller sites throughout the canyons typify this period.

"Tree-ring dates from Honanki and Palatki suggest a building period in A.D. 1271, although their occupation probably spans the years on either side of this date. Pottery indicates extensive trade not only with the Anasazi to the north, but also with the Prescott Culture to the southwest. There are some indications that Sycamore Canyon and the Red Rock area may have been a major trade route between Prescott and the Williams-Flagstaff areas.

"It has been suggested that a climate change is the cause for the population movements into the Red Rock country, since tree-ring and pollen records show that the A.D. 1075 to 1130 period was very much moister than that of previous times. This likely led to increased production of springs and seeps, thus forming new water sources which would have encourages occupation of the canyons.

"Rock art is especially abundant in the Red Rock country at this time and is dominated by white-painted

animals, humans, stylized snakes and large circular, shieldlike designs. Other colors, such as red, green and yellow were also used, but white-painted designs are most typical.

"Certain rooms found in the cliff dwellings and pueblos in the Valley suggest ceremonial and inter-village activities. Some rooms have a raised bench across one end and are likely kivas used for clan-related ceremonies and mens' oriented activities such as weaving. In a few sites, exceptionally large rooms occur and are thought to have [been] used for meetings and ceremonial activities that involved the inhabitants of several different pueblo villages.

"The Red Rock country seems to have been abandoned by [the arrival of] the Tuzigoot Phase of A.D. 1300-1400. People who had been living in the numerous Honanki-phase villages concentrated into about 40 major pueblos, each surrounded by smaller satellite pueblos, extensive farming areas and field houses. Early researchers believed that this was due to the Great Drought of A.D. 1276-1299, and that people moved to locations adjacent to streams and the Verde [River] itself.

"However, current surveys by the Coconino National

Forest have found a number of Tuzigoot-Phase pueblos in the uplands, indicating continuity of earlier settlement patterns. Trade now seems to be localized along a trade route from the Verde Valley to the Chavez Pass area. Pottery from the Hopi Mesas, Little Colorado River Valley and the White Mountains occurs on all the sites and suggests an active trade pattern. Perhaps cotton and corn were traded to the Chavez Pass area to help support the large population there. Growing conditions in the Chavez Pass area are much poorer than the fertile Verde Valley.

"After A.D. 1400, for reasons that are still not understood, the great pueblos were abandoned. Why this occurred is not known, and it does not seem reasonable for the Valley to ever be abandoned. Its climate, soils, permanent water, minerals and abundant natural wild-plant and animal food resources could have provided sustenance for a large population throughout this period. Yet, this was not the case.

"It appears that shortly after 1400, the Yavapai [Indians] appeared in the Verde Valley. Some archaeologists have suggested that, due to changes in the large regional trade systems, the highly organized social structure that had developed over the centuries



did not work any more, and the Sinagua reverted to an earlier, simpler life-style of hunting and gathering. Other archaeologists believe the Yavapai moved into the Verde Valley from Western Arizona at this time, perhaps waring upon and forcing the Sinagua to leave. Hopi traditions, as well as Yavapai ones, describe the Sinagua as moving to the north to eventually become Hopi at the Hopi Mesas.

"Whatever happened, by 1583, when the first Spanish explorers appeared in the Valley, they only found scattered bands of Yavapai people living in the vicinity of the ruined pueblos of the Sinagua."

"Welcome to the LeBarron Pit House!!

"The LeBarron Pit House and the five-room cliff dwelling immediately to the east were home to about three families of the Sinagua Indians between A.D. 1125 and 1200. This was the period of time when Walnut Canyon National Monument and Elden Pueblo were occupied, immediately before the growth of population in Wupatki National Monument. It is possible that this [latter] structure may have been a kiva - a ceremonial room - for the people who lived in the cliff dwellings and other pueblos in the area.

"While there are other well-preserved cliff dwellings, the LeBarron Pit House is the only below-ground dwelling known in Arizona that still has most of the original roof intact. This is the only pit house from which we have information about the roof-construction techniques of the ancient Sinagua.

"The main support beam is a ponderosa pine, probably from the bottom of San Francisco Wash. If you look to the east, you will see a small group of ponderosa, perhaps from the same location from which this beam was obtained. Smaller secondary beams of ponderosa pine were placed across the main beam. The ends of these

secondaries still bear stone-ax cut marks. Shallow basins were cut and burned into the main beam to help hold the secondaries in place. Atop the secondaries, split pine shakes were placed to support two layers of Indian Rice grass, laid at right angles to each other. A thick layer of mud was then applied to complete the roof.

"Analysis of the roof mud shows it was collected from the small limestone overhangs along the San Francisco Wash bottom or area above the cliff. This is probably because soils there have too much sand or cinders to bond firmly together when moistened. Because the limestone-based soil can only be found in small amounts, it was only used for the roof and for the wall plaster on the nearby cliff dwellings. The walls were never plastered and no mortar was used in their construction.

"The LeBarron Pit House has remained in this remarkable state of preservation for over 700 years. However, within the past few years, vandals have ripped the west wall apart and smashed through the southern part of the roof.

PLEASE HELP US PRESERVE THIS UNIQUE STRUCTURE

"The Coconino National Forest has restored the wall and damaged roof segment to their former condition, but we need YOUR help to ensure it stays this way for another 700 years. Do NOT walk on the roof or its support beams. Every time someone climbs in or out of this house, the vibrations loosen the roof and wall stones. If you must go into the pit house, please use the stones piled in the northeast corner. Do not walk along the west side, as the roof is weakest there.

"The LeBarron Pit House and the cliff dwelling were completely excavated in the 1920's. At that time a wooden dipper was the only artifact found. Other than a few pot sherds and corncobs, there are no more artifacts in these ruins.

"Damaging or digging in archaeological sites is a violation of federal law and is punishable by fine and/or imprisonment.

"If you would like more information about these ruins or the archaeology of the Forest, Please contact the Elden Ranger District or the Patrolling Ranger."



"Archaeological Sites in the Vicinity of the  
Palatki Ruin

"Although a total archaeological inventory of the environs around Palatki have not been made, 11 sites have been recorded in the immediate area.

"Of these, only four sites, AR-03-04-06-284 [to] 287 are proposed for interpretation as part of this development. No mention will be made of the cliff dwellings and best-preserved rock-art site, AR-03-04-06-284, as part of the permitted tour operation. Visitation to sites other than AR-03-04-06-284 to 287 will be discouraged.

The known sites near Palatki Ruin are:

AR-03-04-06-54: "This is the large cliff dwelling of Palatki itself. As with all the cliff dwellings in this area, it is constructed of tabular and blocky pieces of Supai Sandstone, two courses wide, set in sandy-mud mortar. It consists of two pueblo units constructed beneath a large alcove. The western unit is in an alcove within a main alcove and contains seven rooms, although there may have been a few more originally. Following a period of occupation, a second story was built on top of one of the rooms.

"The main pueblo has six rooms, most of which were two stories tall. They appear to contain a core group of three habitation rooms and a storage room added at a later date. As with the western unit, the secondary story rooms were added on after the original rooms had been occupied for a time. A series of pictographs are found at the back of the alcove, just above the second-story roof of the main pueblo. Most of the rooms at both units have been pot hunted or otherwise cleaned out during historic-period times.

AR-03-04-06-55: "This is another cliff dwelling of about three to five rooms located beneath another alcove about 300 m. west of Palatki. Most of the rooms have been cleaned out in historic times although excavation potential remains in the trash area downslope. A few pictographs occur above one of the rooms.

AR-03-04-06-209: "The remains of a one-room storage unit, built of sandstone rocks and slabs at the base of a large boulder are at the base of the bluff, midway between Palatki and AR-03--04--06-55. It appears to have been dynamited in historic times to enlarge it for

use as a fruit-storage room.

AR-03-04-06-284: "The main concentration of rock art at Palatki is found in a series of six, small alcoves along the base of the bluff. A large sandstone retaining wall is found below most of these that forms part of the old water-supply system for the ranch. This now forms a "walkway" that connects most of the alcoves, although portions of it have collapsed.

"AR-03-04-06-284 has numerous geometric, animal, human and snake elements as well as extensive incised lines scattered along the sides of the alcove, which measures about 10 by 15 m. One area has been extensively smoke blackened, probably by proto-historic or early historic use by the Yavapai or Apache as a roasting pit area. Yavapai or Apache animal and akaka figures are also drawn in charcoal on the alcove walls. The largest panels are around a natural spring, or grotto, and are mostly squiggly rakes, meanders and lines reminiscent on the Great-Basin-Rectilinear style. These elements could date to the Archaic Period.

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AR-03-04-06-285: "This alcove has the largest concentration of Yavapai or Apache animal forms, horse-men and other elements in the Palatki group. The remnants of a Sinagua room occur in front of the alcove, which measures 10 by 15 m. Deeply incised lines and scratched designs are also present.

AR-03-04-06-286: "Various black lines, human figures, shield designs, squiggles and stylized snake forms occur in three locations along the back of an 80 m. long alcove. A seep occurs at one end of the alcove, and a large, natural catchment occurs at the base of the bluff below the pictographs.

AR-03-04-06-287: "Along with AR-03-04-06-284, this alcove has the greatest concentration of pictographs in the vicinity. They include squiggles, meanders, human figures, animal figures, Yavapai or Apache figures, as well as a Kokopelli figure and numerous historic names and inscriptions, dating 1888-1900 and later. In addition, a large roasting-pit mound occurs in front of the site and contains quantities of both burned and unburned agave leaves. Other pictograph elements occur at this site that are not found elsewhere in the area. The



site measures about 20 by 40 m.

AR-03-04-06-288: "This consists of a few squiggle lines, mountain sheep figures and other elements. These are on flat faces of boulders and slabs that have sloughed away from the base of the bluff over a 10 by 20 m. area.

AR-03-04-06-289: "Pictographs and petroglyphs occur at this alcove, which is the westernmost rock art location of this cluster. Stylized polychrome snakes, black animal and human forms, bichrome squiggles and numerous scratched lines are present. Two hourglass forms, perhaps representations of one of the Navajo twin war gods, are also present. The pictographs in this alcove, which is 20 by 40 m. in extent, are in a better state of preservation than at the other sites, since there is little graffiti or other recent vandalism.

AR-03-04-06-320: "A nearby continuous scatter of chert flakes is found along the entire base of the bluff from AR-03-04-06-289 to Palatki itself. While the complete distribution of this material has not been determined, one concentration has been recorded below AR-03-04-06-289 and measures 20 by 80 m.

AR-03-04-06-470: "This number pertains to the remains of the original ranch itself. The oldest standing structure is one room with retaining walls, partly built into the talus slope of the bluff. Its walls still stand about 2 m. high and are made of coarse sandstone rocks, probably made of stone taken from the cliff dwellings."